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WEEKLY REVIEW.

—The Editor of the *Bombay Guardian* has much pleasure in acknowledging the receipt of a beautiful typewriting machine from readers of the *Bombay Guardian*. It is fitting that his first attempt to use it should be in the expression of his hearty thanks for the same. The machine is a marvel of skill and ingenuity. It is called the "Sholes and Glidden typewriter" and has been manufactured by Messrs. Remington & Co., Ilion, N. Y. It only took us half an hour to become sufficiently familiar with the keys to write with considerable ease and rapidity. It is said that there are already 3000 of these instruments in use, and although the cost is considerable we cannot doubt that before long they will be very generally used. The cost is about 100 dollars, and there is no additional outlay necessary in working them. It is our desire, as it is our purpose, to use this wonderful little instrument for the glory of God and for the advancement of his truth. We would ask those to whose generosity we are indebted for this very acceptable present, to make it a very frequent subject of prayer that the *Bombay Guardian* may be rendered increasingly useful.

—The Bishop of Calcutta has been holding some conferences in the North of India. At one of these he expressed his approval of the following sentiments of Professor Westcott:

"If we could establish the loftiest type of Western Christianity in India as the paramount religion, and it is, I believe, wholly impossible to do so, our triumph would be in the end a loss to Christendom. If we are to proclaim in its fulness a gospel which is universal and not Western, we must keep ourselves and our modes of thought studiously in the background, we must aim at something far greater than collecting scattered congregations round English clergy, who may reflect to the eye faint and imperfect images of ourselves. The hope of a Christian India lies in the gathering together men who shall be as thoroughly Hindus as Christians, and more intensely national than those who are not Christian."

It would be a great mistake to suppose or to teach that it is necessary for Hindoos to become Englishmen or copies of Englishmen in order to be Christians. If we understand by Western Christianity the Gospel with western accretions, then certainly it is very desirable that it should be presented to the people of this country disembarrassed of these. Let us give the Gospel to them pure and simple. To this end let us seek to know it ourselves in its simplicity. The Gospel has metamorphosed every nation that has accepted it, and done so to their immense advantage. We must be careful that in our renunciation of western ideas we do not strip ourselves of something that the Gospel has bestowed. A point of some importance to be secured is this: those to whom we make known the gospel must believe in our competency to exhibit it correctly. We may not impose upon them, in addition to their other difficulties, that of making a system for themselves out of what we declare to them. So far as we are aware, missionaries aim simply and mainly to bring men to Christ, and are satisfied when they are willing to submit to him and learn of him. With regard to such matters as costume, food and social usages, the convert easily perceives that there is no obligation to change them, except when they interfere with the discharge of men's duties to Christ. This has nothing to do with Christianity western or eastern. And it is evident that the people of this country know how to distinguish between these national peculiarities and the gospel, for we see on the part of some who have certainly no inclination for the religion of Christ, a readiness to adopt many peculiarities of western countries. We heartily deprecate on the part of converts any unnecessary changes in external matters, as tending to foster the idea that religion largely consists in such things. It is a great point gained when converts are allowed to live among their own people and observe their hereditary usages.

—In reply to "Inquirer" we observe that in the only instances of Christian baptism mentioned in the New Testament, a recognized minister of Christ was the baptizer. It would seem to be desirable for many reasons that the rite should be administered by persons standing in an official relation with the church. This does not hinder that in certain extraordinary circumstances, it might be given by another. We have no sympathy with the idea that dying infants need to be baptized.

—An interesting and suggestive lecture on education in this country, was delivered the other evening by Dr. Blaney. He drew a sad but not exaggerated picture of the position in which many of our educated youths find themselves. Government has at enormous expense bestowed upon them a very good education, yet when they are prepared to avail themselves of it, they find no openings; all the spheres for which they are fitted are crowded. We have frequently referred to this matter. There is evidently some thing wrong in our educational arrangements. We wonder that Government is so slow to see that the hotbed system has been carried quite far enough. Why lavish such enormous sums in giving high class education to the children of poor parents, when there is so much uncertainty as to their future employment? The time has undoubtedly come for the abandonment of this extravagant system so little in accordance with the principles by which English Statesmen are ordinary guided.—Since writing these lines we have met a good paper on this subject, in the *Indian Chr. Intelligencer*, by Rev. R. T. Hodgson. He says:

"We need not look far to see in what direction the course of education in this country has been tending. We may see it in every large town, the centres to which are attracted, as by a magnet, all the educated young men of the country—the product of the numerous and expensive educational establishments dotted throughout the length and breadth of the land. What do we see? We see a crowd of needy aspirants for Government sinecures, discontented, dissatisfied, full of boundless self-confidence and self-conceit, forming a ready material for every agitator and demagogue to use for his own purposes, political or otherwise. They are the sons of honest, hard-working, vernacular speaking men who were not ashamed to follow the same calling as their fathers before them, to speak the same language, and to accept their lot with thankfulness, not without that quiet energy, patience, and perseverance, which distinguish the natives of this country. They have been taken out of their own proper sphere of life, educated according to the newest lights of this nineteenth century, and sent forth by thousands into the world, and they not unnaturally inquire: "What are you going to do next for us? We cannot dig, to beg we are ashamed: if you are not going to provide us with a proper field for our talents, why all this fuss about educating us?" Accordingly we have a fine crop to reap—not of good wheat which may be turned into wholesome bread, but of that which is very likely to prove a thorn in the side of our paternal and educating Government."

—There is an article on "the Indian establishment" in the *Indian Christian Intelligencer*, by a chaplain, pointing out that disestablishment means not merely the withholding of Government aid from Christianity, but also from Hindooism and Mahommedanism. The writer thinks that the natives who ask for disestablishment, have overlooked this. It may be urged in reply that the aid given to Hindooism and Mahommedanism differs essentially from that given to Christianity, being of the nature of endowments. There is not very much in this argument. The alienations of land and of revenue made by former sovereigns, were not by any means irrevocable but were in fact very often revoked by succeeding rulers. We have had examples of this in our own day. A few years ago Holkar withdrew the allowances that had previously been made to a temple in the Deccan, at Jejoori, if we remember rightly. The principle followed in India at present is that of concurrent endowment, and it is to our mind an additional objection to the support given to Christian Churches that they share the Government patronage with systems so diametrically opposed to them. Ezra was ashamed to ask an escort from the King of Persia because he had previously spoken with so much confidence of the faithfulness of God towards his children, and it seems to us that when the faith of God's people is what it ought to be, they will repudiate the Government aid now given.

—The scourge of famine is no sooner exorcised in one part of India than we hear of it again in some other part. Its presence is now announced in Kattyawar.

—We believe it is intended to hold a camp-meeting at Lanowlee some time in April, say about the time of the Easter Holidays. The true idea of a camp meeting is a gathering at some sequestered but accessable locality in the country, in the woods generally, to hold religious services. Meetings of this kind have been attended with much blessing in America and many are looking forward to the proposed meeting with much interest. Religious assemblages of this kind are mentioned in the Bible. Of this character were the gatherings in the days of John the Baptist. Even in our Lord's ministry we find traces of such gatherings. In the immediate vicinity of Lanowlee are localities well adapted to such purposes. Men are very much affected by local influences in the midst of scenes where all speaks to us of the Creator and Benefactor of mankind, the message of the Gospel is often brought home to the heart with new force and vividness. Let us pray that the proposed meetings may be attended with large blessing.

—We understand that a high-school for native young ladies is to be opened from Monday next, in connection with the Free Church Mission, in the school premises at Ambrolie. It is to be under the charge of Mrs. Mackichan. It is to be called the Wilson High-School for native young ladies.

—*Pro bono Publico's* letter is declined, being unauthenticated. If the facts are as stated, the matter should be brought to the notice of the Collector.

—We acknowledge receipt of the Vedarthayatna for November, containing Hymns 85-88 of the Rig-Veda Sanhita, in Sanscrit, Marathi and English.

—The Russians are now in indisputed possession or at least occupation of Bulgaria and Roumelia. They are within a few hours' march of the Bosphorus, and it is not impossible that they may enter Constantinople. Turkey has declared her willingness to accede to the conditions of peace proposed. These will involve the virtual independence of European Turkey. Turkey will no doubt bitterly rue the folly which made her reject the proposals of the international Conference a year ago. A few days will witness the extinction of Turkey as a European Power. The point that now awakens anxiety is the role that Russia will take to herself in the countries heretofore subject to the Porte. There is a very great desire on the part of the English people to avoid hostilities, but we are by no means sure that this end will be secured. At all events it is very necessary that Christians should be much in prayer to the great head of the Church and ruler of the world, that the blessings of civil and religious liberty may be secured without further bloodshed.

—We have been favored with a copy of the report of the Bombay Branch of the Female Instruction Society. This mission was established in 1869. A number of earnest and cultivated ladies are engaged in this work. Besides Zenana-visiting they conduct a normal-school for the training of native Christian girls as teachers and Zenana helpers; there is also a day-school for native girls, a school for Beni-Israel girls, and a school for native married ladies. In these the Bible is taught regularly. Fifty-eight houses are open for Zenana visiting. We commend this excellent work to the sympathies, prayers and aid of our readers.

—We have received the first number of the Rev. R. G. Wilder's new missionary magazine, "The Missionary Review." It is to appear every alternate month. It contains 64 pages, and has a handsome appearance. We will take another opportunity of noticing it.

—A friend up country, sending a contribution of 100 Rs. for the Methodist church proposed to to be built in Bombay, says: "I feel it to be a priviledge to help in any way in my power, churches which bear faithful witness to the truth as it is in Jesus, in these dark days of infidelity and gross idolatry in Christendom."

The following is extracted from a letter to a friend in Bombay, written by a gentleman who is at present connected with the Livingstonia Mission in the interior of Africa. It is written from Blantyne, River Shiré. We are happy to have the opportunity of giving our readers the benefit of this recent and interesting information:

"My experience of African climate has been favourable. Beyond doubt the Zambese and Shiré Rivers are most unhealthy, but *here* we are quite out of their baneful influence, and can fully enjoy animal existence. I remained at Livingstonia only about a month. I came here along with my cousin Dr. Stewart in the beginning of April and have been here ever since. Since then I have been bnsy enough laying out this station, making roads, house building &c. &c. I have made about 15 miles of the road between the lower and upper Shiré and would have done much more but I ran out of cash, that is to say, calico. Blantyne is now a very neat and well to do looking station. It is in form an oblong. Four houses on each side are finished and habitable, two more are well on, and there are workshops store, servants' quarters, cookhouse, byre for 10 head of cattle and a small mud fort which I ran up on one occasion when there was a rumour of war coming this way. We have about 10 acres of land under cultivation, and are now waiting for the rains before we put in the seed which will chiefly be maize beans, sweet potatoes, oil seeds and rice. Garden seeds also of course will be sown, peas, cabbages &c. &c. Peas succeed well, also Cape gooseberries, tomatoes, lettuces and one or two others. We hope to be more successful this season than last, though as a beginning it too was quite successful. Later on in the season we will sow wheat, but before that is done it will be necessary to bring water into the station artificially. I have laid out a watercourse of about a mile in length. When the rain softens the ground and house building work is suspended, this channel will be excavated. I think that with a plentiful supply of water, we will be able to raise European vegetables during a great part of next cold season.

With constant work going on we have of course a large congregation every evening. After the roll is called either Dr. Macklin or I address the people, through an interpreter necessarily, and tell them the plainest facts and principles of the Bible. From 60 to 90 men and women are thus taught five nights a week. About a month ago we began to visit distant villages on Sundays but besides tiring ourselves and missing our own Sunday service we were not very successful in getting aundiences, so we stopped going out and invited the people in, and the first Sunday we had about fifty strangers including one chief "Malunga" our nearest neighbour, and about fifteen of our own servants and school boys. This is a good beginning of Church-going. I was absent the next week but this coming Sabbath I hope to have an equally large congregation. I took as my subject the Ten Commandments and was listened to attentively. You will be surprised that I omitted the second and third commandments. The natives have no idea of a graven image neither as an object of worship nor for simple representation of nature and would have required long explanations which might have diverted their thoughts from the authority of the commandments. The 3rd Commandment I also omitted as the Name of God is so little known. The necessary explanations will give me subject matter some of these days.

There is also a school everyday; a native from Lovedale is the teacher. A few of the boys know the difference between addition and subtraction, but it is difficult to strike fire out of them.

Two nights a week we have a language class. One night singing with our own boys, one night a useful knowledge class, when we astonish the boys by telling them the wonders of the world. An atlas makes a good text book. This is a favourite class.

Oct. 29th. The post is not very regular here you see. We can't tell within a few weeks when it will be despatched.

Since I began this letter D. Macklin and I have paid a visit to Lake Shirwa which is three days march to the North-East of this place. The first day's march was through a well cultivatad and tolerably populous district but the last two days were through a dry and quite deserted tract of country. It is said that maize wont grow there and I believe it with this qualification,—without irrigation. Lake Shirwa itself is not very interesting. The approach to it is low and flat and in the wet season must be very swampy. There is no known outlet to the lake. The level of the water rises about nineteen feet in the rainy season above the dry weather level. I think then must be some exit, though likely at such a level as to drain the flood waters only. The Lake is shallow, the waters brackish and dirty, the fish very numerous but oily and indigestible, *very*. A few rocky islands are in the lake. These islands are continuations of the Milanji and other mountain ranges. They are inhabited by the Manganga people, who have been pretty nearly swept out of this part of the country. They possess I think the only canoes on the lake. We were sorry we could not get off to any of the islands. We saw canoes but they were too far off to understand our signals.

Nov. 1. The rains began two days ago. The thermometer at midday to-day stands at 66° F. The greatest heat I have registered here this season has been 83½° at noon and 73° at night, but the average maximum for the last month has been about 76° and the minimum 70°. From these figures it would appear that the climate is very equable. There are however occasionally very sudden changes. In Sept. the noon heat fell in four days from 78° to 61° and in Oct. in three days it fell from 78½° to 62½°. I felt the change on both occasions to be rather trying, but the others fresh from Scotland seemed rather to enjoy the change. I dont think I have said that Blantyne stands at about 3000 feet above the sea. It is in the same district in which the University Mission was planted fifteen years ago, that mission under Bishop Mackenzie which ended so disastrously. With God's blessing I trust then may be better things in store for this mission. Hitherto He has blessed us very unmistakeably. We have been enabled to settle down here with the good will of all the natives with whom we come in contact, and to the hearty satisfaction of very many. Calico of course is the source of satisfaction to most but many are now fully aware that there is more security to life and property than there has been heretofore. Only a year ago the district was harried by a tribe from the west side of the Shiré, the Maviti or Mazitu tribe. This tribe threatened us a few months ago, but in the end did not come. Think of me organizing an armed resistance and an invading force. I called in two neighbouring chiefs with their followers; had a muster of their fire arms and promised them ammunition when the foe should appear. The Maviti however never attack when there is a chance of their being resisted, so we will likely never see them. In other things there are signs of more assurance among the people. In many places arround us there are new clearings being made and old ones enlarged. The villages on the Shiré are sending offshoots up into the valleys in our direction and already some of the chiefs have asked us to execute commissions for them when our boats go down to Quillimane. Everything is thus moving in the direction we wish; I trust nothing may occur to mar our progress. We cannot but feel our dependence on God's help, the work is novel and we are all new to it. Indeed we have been made to feel how immediately we are in God's hand. You have doubtless heard of the deaths that have occurred at Livingstonia. First Dr. Black your old acquaintance; the fever struck him down and he never rallied. Then Shadrach Gunana, a young man from Lovedale, was attacked. The fever left him scarcely in his right mind and with a racking cough which in his weak state caused the rupture of a blood vessel of which he died suddenly. The third death was that of Mr. John Mackay, sailor attached to this mission. He had been with Mr. Cottrels on a cruise up Lake Nyarsa and as the way of some men is, would not take sufficient care of himself, and as a consequence consumption, to which he was liable and from which he had suffered previously, set in and carried him off in less than two months. These are lessons which we must not forget while we rejoice in the prosperity which otherwise is ours."

The Bombay Guardian.

SATURDAY, FEBRUARY 2, 1878.

REASON AND SCRIPTURE.

In a recent issue, speaking of Dr. Farrar's views of future punishment we made the remark:

"Alas for the authority of God's word, if the reason, conscience and experience of sinners are to have a direct voice in teaching us about matters which the Bible undertakes to teach us about. We do not believe it safe to trust the question of the proper award of sin to the sinner."

Upon this the *Soobodh Putrika* remarks as follows:

"But if the sinners can safely undertake, as Protestants do, by means of their reason and conscience to decide that so much of reputed record, shall be accepted as the Bible, there cannot be greater danger in interpreting that book with the help of the same powers. For the reader is perhaps aware that the Protestant and Catholic Christians are not agreed as to the complete identity of their scriptures as well as in the interpretations of some of its important portions and the position taken up by the former is that of reason and conscience and the right of private judgment. We take up the same position but think that it can only lead consistently to Theism, and that therefore the statement that 'reason and conscience and experience are books of God no less than the scriptures and must have a direct voice in these decisions' will appear sound to all unbiassed minds."

We are not surprised that our contemporary should hasten to express his accordance with Dr. Farrar, in the opinion referred to. These are exactly the principles of the Bruhmo-Somajists. They do not reject the Books reputed sacred, but they claim that reason, conscience and experience are of equal credit. Christians believe that because of the incompetency of our natural powers, corrupted by sin, it became necessary that a revelation should be made to us from above. They believe in the sufficiency of this revelation for the purpose given, and learn to correct the imperfections of their natural powers by its aid. We may illustrate the matter by a reference to what took place when the true system of the universe was made known. The reason and experience of men would have led them to reject as absurd the new teaching that the sun revolved around the earth and not the earth about the sun. But they admitted the demonstration and rectified their views by the new teaching. The illustration is defective, because no discovery of man comes to us with so much authority as a revelation of God. Another illustration will perhaps make the matter clearer. A boy

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goes to sea and follows it for some years. He is observant and picks up a good deal of information. But some day there falls into his hands a book on navigation, which he studies and from which he receives a flood of light. In the place of conjecture and error he now has reliable information. The reason and experience of men are a sufficient guide, in matters that are not of a moral nature, because in such they are not under the bias of sin. As we have said, sinners cannot be trusted to adjudicate in matters partaining to the knowledge and service of God, and their own character in his sight; living for self they accustom themselves to regard a very different standard from that which God has ordained. As for the differences between Protestants and Roman-Catholics, they proceed from the fact that Romanists take as their guide not the teaching of Scripture but that of the Church, and inasmuch as the Church of Rome is not a perfect embodiment of revealed truth, as indeed no Church is, they naturally differ materially from Protestants.

In the 9th chapter of John there is an account of a blind man whose eyes Jesus opened. The poor man was brought before the religious rulers and threatened with expulsion from the Synagogue if he persisted in acknowledging Jesus as a teacher come from God. One thought possessed his mind, viz. that one who had such miraculous power was worthy of his entire confidence. Referring to the case of this very man, Christ spake a parable of the shepherd and the sheep, and said, my sheep hear my voice and follow me. Christians believe that they shall be judged in the last day by the very words which Christ has given them and they surely cannot do better than take these words as their chart and guide through life. "The disciple is not above his master." The point to be attended to is that we gather the true testimony of Scripture and in order to do this, it is necessary that there be a spirit of ready obedience, a carefulcomparison of all Scripture, and much prayer.

DANIEL II.

ANOTHER and most important end which God had designed to accomplish by the separation of the Jews from other nations was the revelation of himself in the person of the Messiah according to the promise made 2000 years before to Abraham, and 4000 years before to Adam. By means of the Gospel, the manifestation of the divine nature made in Christ, and the way of salvation provided through his death, are made available for all mankind. Thus we see that the separation of the Jews was as far as possible from being a display of partiality on the part of God.

Both ancient and modern criticism have assailed the book of Daniel. It would have been matter of surprise if a book so calculated to establish the truth of revelation had not been attacked by persons of a skeptical turn of mind. In the 4th century, Porphyry tried to make it appear that the book of Daniel was written some 2 or 3 centuries after the date ordinarily assigned to it. He saw that if it were acknowledged to be of an earlier date its prophetical character would be established; for it contains very clear prophecies of the rise and ascendency of the Roman Empire. But it not only speaks of the rise of the Roman Empire, but of its dissolution and in fact streches on to a period of time still future. It was translated into Greek about two centuries before Christ, and took its place in the Septuagint. This would not have been the case if it had been then of recent origin. The scrupulousness of the Jews in admitting new works to a place in the Canonical scriptures is well known, and is illustrated by the very different place assigned to the apochrypha. There was no question among the Jews as to the genuineness of this book and our Lord bears distinct testimony to it. Daniel and his three companions were of princely rank. It is possible that they were taken as hostages from Jerusalem, as a means of securing the submission of those who were left in authority there. Nebuchadnezzar intended that they should be made to swell the pomp and state of his own palace; they were given into the charge of an officer whose duty it was to train them for the duties of their new position. These young men had the fear of God deeply implanted in their hearts and felt the need of being on their guard against every thing which might militate against the laws of Jehovah. God had given to the Jews not only moral but also ceremonial laws. The object in giving these latter was to more effctually separate the chosen people from the rest of the world. There was distinction made in these laws between clean and unclean, and in this respect they resemble the caste rules of the Hindoos. There is however one striking element of difference. The caste rules of the Hindoos are intended to separate not merely or specially the Hindoos from other nations but to divide Hindoos from each other, caste from caste. Stringent rules of this kind pertaining to the food and daily usages of men, are more effectual in separating men, than any such wall as the Chinese built to exclude the Tartars. Some of the regulations imposed upon Daniel and his companions conflicted with the laws of Jehovah. It was a critical moment with them. If they refuse to conform to the rules of the palace will they not incur the fierce displeasure of the king? If they conform, they will in due time have access to the presence of the sovereign, and will be some day in a position to help their oppressed countrymen. But they have a true faith in God, and decide that they will not swerve from the laws of God. God honored their faith and they were permitted to retain their own usages.

They felt deeply the responsibility of their position, and waited upon God for the wisdom that cometh from above, believing that the providence of God had placed them in the palace of the king of Babylon that they might in some way, at some time, conduce to the amelioration of the condition of their fellow countrymen. Daniel earnestly besought the Lord that he might be endued with just that kind of knowledge that would fit him to win the favour of the monarch and be of use to his generation. These prayers were granted and when at length the Jewish youths stood before the king they were found to be in advance of all their compeers.

INTERNATIONAL BIBLE STUDY.

February 3rd, 1878 *Acts XXIV.* 10-25.

WE get an idea of the complexity of the Government in Palestine at this time, from the number of tribunals before which Paul was successively arraigned. It was important that the apostle of the Gentiles should have experiences of this kind in order that he might be an example to the immense multitude of Christians who in after ages were to be similarly arraigned. Paul needed not any barrister to defend him. He remembered the promise of the Master, and with wisdom from above, pleaded his own cause very effectively though not successfully. Money would have gone farther than eloquence or truth.

"After the way that they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets." There is no heresy so unpardonable as this. The great majority of those even who are known as the people of God, receive with considerable discount the entire teaching of scripture, not formally denying it but putting a gloss of their own upon it; and when they see a man whose faith appropriates and follows all the word of God, they look upon him as one gone astray. Which of the prophets have your fathers not persecuted, said Christ to the Jews. Wisdom is justified of her children and of them alone. The more completely we receive the teaching of scripture the more shall we find ourselves isolated.

One of the important things involved in the doctrine of the resurrection is that there shall then be a vindication of the authority of God, and an ignominious defeat of man's pretensions, on the very field where men conducted themselves so arrogantly and impiously.

"A conscience void of offence toward God and man." Paul obeyed the command of Christ in seeking perfection. The only way to have a conscience void of offence toward man and God, is to love God and man with all the heart.

Felix knew too much about Christianity to be deceived by the representations of the Jews; probably this was far from being the first time that Christians had been accused before him. He knew that they had no designs against the Government and that they employed no forbidden methods of advancing their views. But he knew that their enemies had influence, and so, instead of acquitting Paul, he postponed the case.

"Righteousness, temperance and judgment to come." Paul dwelt upon the necessity of purity in heart and life; he did not so much discourse about salvation as about the need of salvation. Before men can recognise the Gospel as glad tidings, it is necessary that they should be made acquainted with their sin and danger.

February 10th. Acts XXV. 6-20.

"Our twelve tribes." This does not favor the idea that the twelve tribes were lost. Paul draws attention to the promise of a Messiah as the grand reason for which the Jews were separated from other nations. The resurrection of Jesus proves that he was the promised One. "The saints." Thus he designates Christians, though addressing unconverted men. The true people of God cannot be otherwise than holy.

"Exceedingly mad." We may well believe that Paul was more or less troubled in his own conscience by the meek and forgiving deportment of the persecuted Christians. When men who pride themselves very much upon their conscientiousness are troubled with secret misgivings as to the uprightness of their course, it only makes them the more bitter and unrelenting.

13. The light that he saw was the effulgence that accompanied the person of Jesus. See Rev. i. 17. When he heard the voice and knew that it was Jesus he could say, as he does in 1st Cor. 15. 8. "He was seen of me also." And the Lord himself says, "I have appeared unto thee" v 16. "Minister and witness;" these two go well together. It is when the Lord has manifested himself to us that we are enabled to minister most effectively.

"To turn them from darkness to light." How different the ministry of Isaiah! It was his commission to harden the hearts of the people, and that too by the declaration of the same gospel that Paul proclaimed. Paul had the Spirit promised in Joel, to make his words effective.

"Why persecutest thou me?" Afterwards whenever Paul remembered his cruel treatment of the Christians he saw that he had been assaulting the Lord of glory himself.

"Sanctified by faith in me." True faith in Christ is necessarily sanctifying. Faith leads us to look no longer to our own heart for power to do that which is right, but to Christ. The virtue of Christ flows to us. Holiness is an integral part of Christ's salvation, but the method of it is not always seen at the time the sinner comes to Christ. See Romans vii. 9, and 14-25.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR BRO.—You will confer a favor by publishing the following:—

The Church Extension Committee of the S. I. Conference of the M. E. Church, has been formed to attend to property concerns, assist in building churches &c. We invite members and friends to send for circulars of information.

Address,

W. J. GLADWIN,

Secundrabad Deccan.

NOTICES.

THE Rev. R. Stothert will give an account of a journey to Baghdad, in the Framji Cowasji Hall on Thursday, 7th February at 5-15 P. M.

Epitome of News.

Saturday, January 26.

—*Times of India*: "The majority of people who have taken the Government of India to task for neglecting to spend more money upon irrigation works as a preventative against famines have pitted these works against railways. This is a grave mistake, for canals cannot do the work of railways, and if Government were to expend a hundred millions sterling to-morrow upon irrigation works, the result would not enable them any the better to dispense with the great trunk lines of railroads, the cost of which is so much deplored. As very properly pointed out by Mr. Juland Danvers, water and railroads may each aid and assist each other, and both combined may materially help the Government in alleviating future famines, though they will not prevent them."

—Same: "We own to a certain scepticism as to the possibility of extracting virtually the whole of a very high assessment, from cultivators reduced to skin and bone by a year of famine, without subjecting them to very great hardship indeed. We do not in these matters trouble ourselves with sentiment, but we are ready to maintain that it is false finance to ruin tax-payers in order to get your taxes all paid in times of quite exceptional pressure. We take due note of the fact that the Secretary of State, like the Government of India, asserts that the revenue officers of the Bombay Presidency have accomplished this feat "without harshness or undue pressure." If this phrase were slightly modified we could accept it as expressing not only the opinion of Lord Salisbury, but the exact state of the case. The revenue has no doubt been collected without conscious harshness on the part of the revenue officers. But that the pressure on the ryots in numbers of cases was not very severe, even those who consider that it was not undue, could scarcely venture to assert if they reflected upon the fact that even in ordinary years the assessment is regarded as much too high. The Bombay Government itself actually proposed to lower it, and would have done so but for the veto of the Government of India. We have not yet forgotten that there were only three or four years ago riots in the Deccan, and that there was a Commission appointed to inquire into the cause of those riots, and that the Commissioners published a very valuable report setting forth the extreme poverty of the cultivators. That was before the famine came to turn chronic and growing poverty into indigence."

—There is a probability of very serious scarcity, and perhaps famine, this year in Cashmere.

—In creating the Rev. Thomas Valpy French Bishop of Lahore, Her Majesty the Queen has also appointed him to a vacant chaplaincy on the Bengal establishment, drawing pay as a senior chaplain. A similar course will be followed with respect to the appointment of Rev. Jonathan Titcomb to the Bishopric of Rangoon.

—The Rev. Wm. Clark, of the Tamil Cooly Mission in Ceylon, has gone home for the purpose of conferring with the parent committee of the Church Missionary Society, about the dispute with Bishop Coplestone, and he will return to Ceylon to report the result of his conference to the Committee of the Mission.

—At the meeting of the Bombay Sailors' Home Society, Dr. Arnott said that he thought the report was a highly satisfactory one, and he was glad to be able to speak to the marked improvement in the temperance of the men which was mentioned in the report. As surgeon of the European General Hospital he could say that he had not nearly so many cases now of men suffering from the effects of intemperance as formerly. He was glad to hear of the diminution in the number of low lodging-houses, as from his own experience he knew that they were the means of spreading infection,

—Letter from Assam in the *Pioneer*: "Mr. Carnegy, our Political Officer, was wounded by one of our own sentries on the night of the 6th instant. According to his wont, Mr. Carnegy had been knocking about the camp to see that all was going well, and had proceeded outside the chain of sentries to examine a Naga path leading into the village. A sentry on the east side picket, seeing a form moving about in the darkness, and concluding that it must be a Naga prowling up to the camp, fired at it."

—Mr. Carnegy died on the 21st.

—Only 68 out of the 200 candidates who went up for the last B. A. examination at Calcutta have passed, and only three of them were in the first division.

Monday, January 28.

—Sir Richard Temple, the Governor of Bombay, returned here yesterday morning, after an absence of about two months, during which time he has travelled through Kattywar and Sind, and paid a visit to the Viceroy at Calcutta.

—Another Hindoo has died from rupture of the spleen, in other words from kicks and blows given by two other Hindoos who have been arrested.

—In the Rajpootana Dispensary and Sanitary Report for 1876, but just issued, it is stated that during the prevalence of cholera at Bhurtpoor the native inhabitants adopted, in the case of those attacked, a mode of treatment which was as simple and inexpensive as it appears to have been effectual. The plan followed was to cauterize the stomachs of the patients with hot iron in the earlier stages of the malady.

—An arbitration case has just been decided in favour of Messrs. Burn and Co., against whom the East Indian Railway had preferred a claim for nearly 1½ lakhs of rupees on account of injury to grain, &c., during the heavy rain at the beginning of last year. The decision was that the claim be disallowed and the costs divided.

—The Madras General Hospital had a narrow escape the other night of being burnt down. The apothecary on duty saw in his rounds a light inside the linen room, a room which was carefully locked and bolted on the outside. The door having been opened, a European nurse, fast asleep on the floor, with a half finished bottle of brandy and two tumblers by her side, was discovered; and on the table, amidst a quanity of loose papers and books, a candle burning down to the socket.

—*Deccan Telegraph*: "We hear that Miss Wood, Colonels Wood's daughter, was riding beside the carriage a little while before the accident to Colonel Wood took place, but she had cantered on little thinking that her father was so soon after to meet with an accident which would result in death."

—60,000 persons assembled at Chudderghaut to see a balloon ascent by Mr. Lynn, which did not take place,

—Speaking of France the *Lucknow Witness* says: "Several of the best and ablest of the public men of the land have recently transferred their legal membership to the Reformed Church, openly announcing their reasons for it, and urging their fellow-citizens to follow the same course. The distinguished M. Jules Favre is the latest adhesion to this party. He has written a series of powerful articles in *Le National* newspaper characterised by a deep religious tone as well as a vigorous style. He finds the solution of the questions that have ravaged and agitated France for a century in Christianity, not as perverted to the service of absolutism and tyranny but as restored to its primeval purity and spirituality. This is one of the most encouraging signs of the times that the aspect of Europe now presents.

—Same: "At Mrs. Capt. Newberry's garden party last Friday there was a very interesting exhibition of some of the work with has been done in the zenanas of the city, during the few months past, as a means of helping the poor through the severe distress of the season. It has been in charge of Miss Blackmar of the American Mission, who has received for the purpose a grant from the Municipal Committee, and it has been literally life to scores of deeply impoverished homes. To assist this good work and encourage the workers, it was determined to have a sale of the articles made. A large table was piled with all sorts of articles of feminine handiwork, such as the women of India make, and most of them were promptly disposed of. Many native gentlemen, Nawabs and members of the ex-royal family, were present, and bought freely, as well as the ladies and gentlemen of the station."

Tuesday, January 29.

—Madras telegram, 28: "A crowded and enthusiastic meeting of all classes of the community was held in the Banqueting Hall this evening, the Governor presiding. The following resolutions were unanimously carried: that the meeting convey on behalf of the people of Southern India an expression of heartfelt gratitude for the sympathy and support so nobly and generously accorded by the people of Great Britian, the Colonies, and India for the relief of the distress caused by the famine during the last eighteen months; to tender cordial thanks to the Lord Mayor of London, and the Mayors of the chief towns in Great Britain, the Mansion House and all other committees for the earnest and energetic aid afforded, and also to the Governor for the interest taken by His Grace in the movement."

—*Times of India*: "By letters from Jeddah, dated the 7th instant we learn that there were many cases of cholera amongst the pilgrims at Mecca and Jeddah. For the first few days after the outbreak at Mecca about the end of December last, the deaths averaged one hundred per day. It is to be hoped that the Port Health Officer will pay great attention to the health of those on board of vessels arriving with pilgrims from Jeddah."

Wednesday, January 30.

—Mr. G. A. Sala is writting some curious theatrical sketches in the columns of a contemporary. Of Mr. Macready, he says:—"I conscientiously declare that, in the whole course of my life, I never heard any man use language so foul and blasphemous as that habitually and systematically made use of behind the scenes, by that illustrious tragedian, William Charles Macready. I unhesitatingly, and without fear of contradiction, assert, that his manners in the theatre were simply ruffianly, and that his speech and demeanour were as brutal to women as they were towards men. All who have acted with Mr. Macready know that this is no exaggeration of his language and demeanour behind the scenes. A greater tragedian and a more unmitigated brute never lived."

—*Times of India*: "The pleasantest passage in a Lecture delivered by Dr. Blaney last night referred to the condition of Bombay business life a quarter of century ago when Government employment was "to be had by European youth merely for the asking; when the labour market was rather understocked than overstocked; salaries were ample, taxes were unknown; trade flourished fairly; and the European traders, being few, were comparatively wealthy, and always ready to help a promising lad." But in his practical plea for scientific and technical training Dr. Blaney probably anticipates the educational policy which it is understood H. E. Sir Richard Temple will disclose to the members of the Bombay University next Saturday. "Education," says Dr. Blaney, "consists in that training of youth which will fit them for the business of life." This is perhaps rather a narrow definition, for as Channing says, a youth is to be educated "because he is a man, not because he is to make shoes, nails and pins." But the present meagre education that fits a youth to be an indifferent clerk, or a mere copyist is probably more technical, and certainly less liberal, than the training in physical science and the course in local industrial works which Dr. Blaney advocates."

—The head-quarters of the Bombay Army will be established the coming hot season at Matheran.

Thursday, January 31.

—*Overland Mail*, Jan. 11:

Mr. Forster at Bradford: "In the Crimean war we fought the battle of Prussia; byt it we emancipated her from the weight and relieved her from the burden which the Czar was resting upon her, and gave her a strength by which she has become the nucleus of a great and united Germany. But we are not going to fight their battles again."

Notwithstanding the Imperial edicts which from time to time are fulminated against it, the objectionable practice of opium growing appears to be largely on the increase in China. Far away in the north even, Mr. Consul Adkins, at Newchwang, reports that in most districts of the Manchurian province of Fêng-tien and in many parts of Kirin, and in a daily increasing area of Eastern Mongolia, the farmer is beginning to regard opium as the first and most important item in the year's crop.

Great distress is prevalent in South Wales. There is a collapse of the coal trade, which has fallen off at Cardiff alone by 100,000 tons a month, and the resulting poverty is deplorable, both as a fact and as evidence of the improvidence of the population.—

By the death of Lord Kinnaird, and the consequent succession of his brother, the Hon. Arthur Kinnaird, M.P., to the title, a vacancy is created in the representation of the city of Perth. King Victor Emmanuel was copiously bled in the course of Jan. 7. Cavour was also bled, and in the opinion of the medical world the blood-letting killed him. Even in cases of pleuro-pneumonia venesection is now almost never adopted, and certainly in cases like that of the late King, attended with low febrile symptoms and a military eruption, it would in this country be universally condemned. In the prostration which attends such a fever as that which has proved fatal to the King of Italy it is found by experience necessary to husband and not waste the patient's strength, and to afford Nature all the assistance possible in order to throw off the disease. The King's physicians seem to have followed the teaching of the old school; and when we now find the Royal patient collapsed suddenly, there is only too great reason to apprehend that, like Cavour, he has fallen a victim to a mistaken system of medical treatment.

The Registrar-General's return of the births, deaths, and marriages in London, in 1877, brings the

enormous size of the metropolis very forcibly before us. No less than 77,002 deaths, 127,258 births, and 34,072 marriages have been recorded during the past twelve months. Large as the number of deaths may seem, it amounts to only 21·8 per 1,000, the year 1877 having been, with the exception of 1850 and 1872, the healthiest on record since 1840, and this in spite of virulent small-pox and measles.

Obituary.—Lord Kinnaird; Marquis of Ailesbury; General de la Marmora; the Hon. R. Harbord; J. Froster, late M P for Berwick; G. Duncan, late M. P. for Dundee; Dowager Lady Darell; Dowager Lady Lurgan; the Hon. Mrs. C. St. John Mildmay; Lady Catherine O. Tollemache.

The deaths have also been announced of Dr. J. B. Mozley, Regius Professor of Divinity at Oxford; and Mr. J. W. Bosanquet, London, a banker and well-known contributor to Biblical and Assyrian literature.

The statement made some time ago, to the effect that a contract for a portion of the earthwork of the Ahmedabad and Pahlanpore Railway had been let at an extravagant rate, and sublet at a large profit is now authoritatively contradicted.

—*Times* correspondent on Scindia: "Although prohibited from maintaining a standing army of more than a definite number, he has been for years evading the spirit of this regulation by enlisting men for short periods of service, and is thus rapidly converting his whole people into trained soldiers, well equipped, well officered, and well generalled. When it is remembered that there is only one power against which this force can be used, it seems rather short-sighted policy to permit this state of things to continue. We are ought either to use these soldiers ourselves in our local wars, and so afford some slight vent to their ardent military operations, or otherwise sternly to insist upon the rigid curtailment of these very dangerous feudatory armies, which must sooner or later prove a source of considerable mischief."

—*Bombay Gazette:* "The first girls who have been permitted to present themselves at the University Entrance Examination have by their success amply vindicated the rightfulness of the step taken by the University. Two of the three presented have passed. One, Miss Conway, from the John Connon Scottish School, Fort, has taken a very distinguished place, being sixth in the order of merit amongst a thousand and thirty candidates. Miss Conway's father belongs to the Bombay Medical Department. The other girl who passed is a daughter of an old Bombay inhabitant, Mr. Thomas Graham, Byculla. Miss Graham was educated in the Scottish School, Byculla. It reflects much credit on the Scottish Day Schools that they have been the first to send girls to the examination, and that their success has been so signal."

—Same: "We learn that a widow of the Oswald Bania caste has occasioned much excitement in that community by leaving her family and taking refuge with the friends of a man to whom she is engaged to be remarried. Her first marriage took place when she was eight years of age, and she became a widow when 12. In a day or two, we believe, she will be remarried to one Laljee Purshotum of the same caste; in the meantime her relations are endeavouring to recover her by force, which the Police, who are already warned, will certainly prevent. Having some misgivings as to their power to do this, her family are already trying to traduce the woman's character, which will certainly prove as futile as the other attempts to injure her. Anyhow, being a widow, the heartless attempt is being made to render the rest of her life as miserable and full of despair as possible."

—King Victor Emmanuel did not send to the Vatican for a priest, but Monsignors Marinelli and Cenni were sent from the Vatican to the Quirinal with the Papal benediction.

—*Times of India*: "There is great and growing distress in Kattywar, and people are emigrating in large numbers, many of them finding their way to Bombay. The price of grain in Kattywar is four times higher than it was in January 1874, and twice as high as it was even in January 1877. Several talookas are suffering severely from the scarcity. The labouring classes cannot, even when they find work, earn sufficient to buy food at its present rate, and they are emigrating wholesale. The cultivators find it very difficult to support their families and keep their plough cattle alive. Three millions is the estimated loss through the failure of the cotton crop alone. Mr. Peile has caused a number of roads to be commenced as a means of giving employment to the starving labourers, and checking the migration."

—*Christian*, Jan. 3: "It is encouraging news which Mr. Partridge sends to the American Baptist Missionary Union from Swatow, China. On September 3, 104 candidates presented themselves for baptism, and of these fifty-nine were baptized on that day, thirty-eight being men and twenty-one women; the youngest was sixteen, the eldest nearly eighty. The total increase for the year has been 120. At some of the stations the people are raising money to build churches. The China Mission of the Church of Scotland has, after much difficulty, been successfully launched, and five young men, of whom leave was taken in Glasgow a few days ago, will shortly set out for that distant land. These are the first missionaries from the Church of Scotland to China. The missionaries have, it is stated, been well trained and educated."

Mrs. Mumford, at Philippopolis writes to a friend —"The air is full of troubled sounds, threats of massacre, and conflagration, as at Eski Zara three months ago." But she adds, "All is in the Lord's strong hands, and I can truly say that I have no fear. I sleep well. The Lord is with me and all around me. My work goes on better and better all the while. How good the Lord is to me! We look for the Russians *any* day now."

Friday February 1.

—*Bombay Gazette*: "After ruling for upwards of four centuries the fairest provinces of the old Roman Empire, the Turks have fought their last great war in Europe, and the temporal power of the head of Islam has passed away like that of the Pope of Rome. The Grand Turk may yet remain for a time at Constantinople as the Pope remains at Rome; but the Turkish Empire has been struck off the list of Great Powers, and will henceforth be a mere dependency of Russia."

—The declared value of the exports from the United Kingdom, shows a falling off, the total being £198,731,073 against £200,639 204 in 1876, and £223,465 963 in 1875.

—The offices of the Surgeon-General of her Majesty's British Forces in India, and of the Surgeon-General of the Indian Forces are to be amalgamated, and Dr. Kerr-Innes will be chief of the Medical Department under the Government of India.

—Mr. Guibert describes some promising results obtained by the combined action of morphine and chloroform used so as to produce a state of analgesia, in which the patient, although insensible to pain can see, hear, and answer questions more or less relevantly. At least 15 minutes before administering the choloroform, 15 to 20 milligrammes of hydrochlorate of morphia is injected under the skin; the quantity of chloroform inhaled is very moderate, 8 to 10 grammes having been sufficient for severe operations, the inhalation not being continued during the operation.

—*Pioneer*: "The storm that passed over Cawnpore early on the morning of the 27th, appears to have been of a most severe character. The wind seemed to come from the south chiefly, and accompanied by heavy thunder and lightning, blew with terrible force for about a quarter of an hour. Several trees along the Mall were uprooted, and considerable damage was done to private houses and trees generally. The Memorial Church suffered worst of all, and the entire roof is a complete wreck. The stone cross on the west end was broken clean off, the whole of the corrugated iron on the south side of the roof of the main block was completely torn off and scattered in all directions and the apex of one of the smaller pinnacles thrown down. The stone wall on the top was hurled to a distance of fully one hundred yards, and the roof of the vestry also injured, the corner stone being split. Some of the huge sheets of iron were crrried as far as the hedge near the Club, a distance of some 300 yards.

—Deaths last week, 528.

—A Brahmin of Bangalore, after suffering for a long time with leprosy, was on the point of death. His wife, observing that he was about to breathe his last, left the house under the pretence of seeking medical aid. Her husband died a few hours after, and a search for his widow resulted in the finding of her lifeless body floating in a well.

—The introduction of gas into Poona is proposed.

—With reference to Lieut. Wilson's sentence: "The Governor in Council (Madras) entirely concurs with the Session Judge in regretting the want of discretion shown in the foregoing sentences. It is shown, however, by Lieut. Wilson's separate explanation, endorsed as it is by the magistrate of the district, that Lieutenant Wilson had no knowledge whatever of the identity of the parties charged before him with the parties who had prosecuted his subordinates for pressing certain carts by his orders, under the exceptional circumstances in which his relief camps were for some time situated. The serious aspect of the case suggested for the appellants before the Session Court has therefore no existence in fact."

—*Times of India;* Bellary, 30: At our garrison races yesterday Lieut. Prichard, 43rd Regiment, was thrown from his pony, and falling on his head sustained a scalp wound and severe internal injuries. He was picked up insensible, and is now lying in a precarious state.

—It is said that Lord Sandon succeeds Lord Carnarvon.

—Some interesting books will soon be out. Professor Manson has finished the fourth and fifth volumes of his Life of Milton. The Sermons by Canon Farrar, which have caused so much talk, will be published by Macmillan, under the title of "Eternal Hope." Dr. Anstie has just brought out a volume on the uses of wines in health and disease. Mr. George Howell, the Trades Unionist, has been writing on the Conflicts of Capital and Labour historically considered, and in this work he reviews the Trade Unions of Great Britain. Mr. Green's "History of the English People" has reached its fiftieth thousand, and the first volume of the enlarged work is now out. The first volume of the New Testament Commentary is just published. It is edited by Bishop Ellicott, and Professor Plumptre has done the first three gospels, and his former curate, Professor Watkins, who after Easter, will be the new Principal of St. Augustine's College, Canterbury, has taken the fourth gospel. Mrs. Bury Palliser, known already by her elaborate book on lace, has just written a History of Furniture. Mr. Lecky's new work, the History of England in the Eighteenth Century, is to be out on the 15th, and is likely to prove one of the great books of the year. The two first volumes only are ready as yet. They deal with events from 1700 to 1760. Mrs. Forster is bringing out a new edition of the sermons of her father, Dr. Arnold.

—*D. T. & Deccan Herald*: "We hear that a woman in Khandeish has delivered over her child only six months old to a god at Broach. The cause of this is that the husband of the woman had vowed that he would dedicate his first son if he was blessed with one to this god. The man who attends upon the god at Broach has kept an Amah to give milk to the child

Miscellany.

—Freedom of Thought; extracts from a Lecture by Rev. E. O. Haven, D.D. in reply to a Lecture on the same subjects by Col. Ingersoll:

But we are told that while man, by thought, has improved his boats all the way from dugouts to yachts and steamships; and his agricultural implements, iron plows made of crooked sticks, and drawn by straw ropes attached to the horns of an ox, to his present cold-chilled iron plows and horse-rakes and reapers; and his war implements, from clubs to Krupp's cannon, that can send a ball through fifteen inches of solid steel; and his armor, iron turtle-shells to iron-clads; and his paintings, from daubs of ocher on a sheep's bone to the paintings of a Raphael—he has not improved his religion. "He has not got out a patentable improvement on the devil in 3,000 years." I am not so sure of that. I have never read of a devil, described even 2,000 years ago, who had sunk quite so low as to deny the existence of God. A man who can look out on this universe, so full of thought and wisdom and power, and then assert that it made itself, and that he—yes, he himself—is the highest being in the whole universe, is I think, a patentable advance on any idea of the devil that was in the world 2,000 years ago.

Seriously, religion, so far as it is a matter of fact, is of course not improvable. There has been no improvement in the law of gravitation; there has been no improvement in the facts and laws of mathematics. There have been improvements in our knowledge of them, and so also in our knowledge and practice of religion. True religion was never understood so well before as now. And there are still new discoveries to be made; still more agencies to be employed; still more discoveries even of beauty and power in the Bible, and in all the objects of religious thought.

But our attention has been called to instruments of torture invented by religious persecutors to prevent free thought. There is the steel collar full of sharp needles to be put around a man's neck so that every motion will pierce his skin, to be followed by inflammation and strangling, and the terrible rack, and the victim's chair, and the little detestable thumb-screw, and the perpetual drops of water trickling down from a height on a man's head irritating him to a blasphemous death, and other infernal tortures—all the product of depraved thought to suppress free thought.

Is there a monster now on earth that approves this? Why, yes, we are told that "if any body is displeased with any other body for any expression of any thought whatever, or would refuse to vote for any body for any office on account of his religion—he approves of all the tortures of the Inquisition!" Wonderful! I would like to know how much thought there is in such a statement as that!

Here is a man, for instance, a nominee of a certain party for mayor, or judge, or a member of a school committee, and this man openly professes that he thinks there is no difference between right and wrong, that marriage is nonsense, that no criminal ought to be punished, that no law ought to be enforced—now, if I refuse to vote for him, I

approve of the tortures of the Inquisition! This it seems is one of the last discoveries of free thought!

But what about those inquisitorial machines, and the men who used them? I propose to go behind the scenes and get at the exact facts, if possible.

And first, please to observe persecution was not born in Spain or Italy, nor quite so late as the Middle Ages of European history. We read in the Bible of Cain and Abel but these freethinkers cannot see so far back as that. They can see their ancestor in a wriggling worm with a long scientific name, but they cannot believe the story of the Garden of Eden. Look, then, at the early persecutions of Christians. Their Master was crucified. In the ten persecutions that rapidly followed, it is asserted that millions perished for their religion. To suffer martyrdom became a passion and an honor. But why repeat this history known to every boy and girl? But who were the martyrs? Was there one among them who denied God? Were they not all put to death simply for their positive religious faith, and because they would not recantit? Certainly so, or all history is a lie. Peter himself could have escaped crucifixion had he denied his belief in the resurrection of Christ. Paul could have kept his head on his shoulders had he simply said, "I do not believe Jesus was the Messiah," and perhaps might have become himself a Roman governor; and any one of these millions of men and women and children could have done just as some millions of apostates and skeptical Christians actually did, save their lives by denying their religion.

But finally Christians became numerous; emperors and kings espoused their cause, and floods of barbarians were nominally converted to Christianity in masses. A king would become a Christian, so-called, issue an edict, and all the people were Christians the next day.

Now Christianity could not at once bear the shock. It was piling cords of green wood on a small fire. Christianity was, in fact, nearly overwhelmed with the mass of crude material thrown upon it and unassimilated. A majority of the so-called Christians in the Dark Ages of Europe were not Christians. They have no just claim to the name. Not one in ten thousand of them ever saw a Bible. Many priests never read the Bible or heard it repeated, or could write their names. Their beliefs were as absurd as the most nonsensical notions of any ancient heathen or modern defenders of free thought. To make true Christ ia ns responsible for any thing that those ignorant monsters did who conducted the Inquisition is, if done sincerely, proof of ignorance, and if done insincerely, proof of malignant falsehood! The man who does it is just so far a knave or a fool. It was no part of Christianity. There is not a precept of Christ or his apostles that sanctions persecutions. These men really know nothing of Christ and his apostles. They were baptized heathens; they were monsters of the same kind that put to death the earliest Christians.

But now, who were the martyrs whom these falsely-called Christian ministers tormented? Who were the victims of the Inquisition? In ninety-nine cases out of a hundred they were the true Christians of their day. They believed in God. They believed in Christ. They believed in the Bible. They opposed superstitions and cruelties. They advocated the revival of primitive Christianity; and, for this, they were thrown into underground cells; for this, they were seated in chairs from which they could never rise; for this, they had those steel needle necklaces put around their throats; for this, they were stretched and dislocated on the rack, while attendants stood by and felt the pulse and spared their lives to be racked again; for this, they were burned alive—it was because they were Christians, and wanted the privilege of reading the Bible and preaching what they believed to be the truth.

And yet Col. Ingersoll would hold up this infernal crusade against Christians by these ignorant monsters as an effort of Christians to suppress free thought!

Some of you recollect the wonderful playfulness with which he laughingly acknowledged that he never would have been a martyr. How he laughed himself, and made some silly people laugh, when he fancied the turn-key on his own thumb and exclaimed, "There is a hell! There are a thousand hells! Any thing you please, only take this turn-key off." This part of his lecture was true! In that he was a genuine freethinker, so-called—that is, a man who really believes nothing. There is not one in ten thousand of them who would not say he believed any thing rather than feel the twist of a turn-key on his little finger! All the infidels or skeptics of all generations never furnished a corporal's guard of martyrs, who deliberately died rather than recant their opposition to any thing. While martyred Christians, who have chosen to die rather than surrender their faith, have numbered more than the population of the State of New York! And yet a lecturer has the effrontery, before an American audience, in the last quarter of the nineteenth century, to hold up Christians as persecutors and skeptics as martyrs!

Skeptics, martyrs! The idea is one of the most laughable that you can imagine. You might as well make a cannon-ball out of mush-and-milk! What is there in a skeptic to make a martyr of! He believes nothing. Why should he die for a nothing? He thinks himself only a highly developed ape. Why should an ape die for an idea? There is not pluck enough in all the skeptics of New York to furnish one decent full grown martyr! And if there should happen to be one who would substitute obstinacy for real belief and die like a bull-dog, his fellows would properly call him a fool. Why, I ask you, should a creature who professes to be a nobody die for what he thinks to be a nothing?

Selections.

EAST LONDON MISSION INSTITUTE.

A MEETING to commend to the Lord in prayer a company of missionaries about to leave the East London Training Institute for various fields abroad, was held at Mr. H. Grattan Guinness's, Harley House, Bow, on Thursday evening, Dec. 20, under the presidency of Mr. Stevenson Blackwood. There were present five brethren (four of them trained in the Institute) and two sisters who hope to set sail within a few weeks.

One of these brethren, Mr. MANEKJEE MODY, is a Parsee by birth. He goes to Bombay to labour for his own people, among whom there is no missionary. His field is a difficult one on account of the peculiarly strong antagonism of the Parsees to Christianity. Out of 150,000 of these, only some eight or nine individuals are known as yet to have become Christians. Mr. Mody is shortly to be married to Miss Isette Torr, of Tavistock, who is remarkably adapted to aid him in future work.

Another of the brethren, Mr. BOWERS, proceeds to Brazil, a vast empire, over which the thickest Papal darkness has for 300 years prevailed. Not more than 1000 Christians can be counted out of its population of twelve millions.

A third brother, Mr. CRAVEN, accompanies Mr. Strom, of Cardiff, to the West Coast of Africa, to attempt an entrance to the vast regions of the Upper Congo or Livingstone, lately made known through Mr. Stanley's discoveries. As no bearer of the glad tidings has hitherto penetrated into these regiens, a peculiar interest attaches to the going forth of these brethren thither. The mission has been organized by a few friends at Cardiff and elsewhere, who have nobly pledged themselves to bear its expenses at first, and very much prayer has been made to God respecting the arrangements for it. These pioneers go forth intending to plant a station on the Upper Livingstone, above the cataracts, amongst the first friendly tribes they meet. They have counted the cost, and are prepared to lay down their lives, if need be, in the attempt to carry the Gospel into the immense unevangelized region so recently opened up to our knowledge. They hope to sail, if the Lord will, on Jan. 12.

The remaining brother, MAQUBA, is a Kaffir who came to this country with his brother with a deep thirst for knowledge, and who, after strange experience, and by wondrous leading, found their way to the Institute. He returns to his own country to get further training at a missionary school at Illovo, hoping to go thereafter as an evangelist to his own tribe, who have not as yet had the Gospel preached to them. Maquba accompanies Miss Hall, who goes out to be married to Mr. Aitcheson, of Ikwesi-Lamaci, Kaffraria.

Very special interest was stirred by the short addresses of these brethren, and prayer was repeatedly offered on their behalf. The earnestness and devoutness and solemnity of the meeting found fitting expression in the address of the chairman, who spoke upon Paul's "not knowing the things which should befall him," and testifying afterwards that "the things which had befallen him had fallen out to the furtherance of the Gospel." The meeting was one full of encouragement for the directors of the Institute in the midst of their manifold care and labour on its behalf.—(*Christian.*)

ON SCRIPTURE AS A CORRECTOR OF ERROR.

ONE of the most important uses of Holy Scripture enumerated by the apostle St. Paul, in his second epsitle to Timothy, (ch. iii., 16, 17,) is that it is "profitable *for correction*", no less than "for doctrine, for reproof, and for instruction in righteousness." Some persons refuse to be corrected by the Scriptures. They either refuse to read and study them, or they do this to apply their reproofs to others rather than to themselves. Others remain in error because they bring their own preconceived notions and opinions to the Scriptures to be cofirmed rather than corrected by them. No where is an unbiased mind more necessary than in reading the Scriptures. "We should be ever on our guard," says the late Archbishop Whately, "against the tendency to read through *coloured spectacles.*" Education, habits of thought, analogies, antecedent reasonings, feelings, and wishes, will be always leading us to form some conjectural hypothesis or supposition, not necessarily hurtful, but which unless most carefully watched, may produce an unfair bias and lead you to strain into conformity with it the words before you. St. Peter speaks of some who wrenched aside, as with a winch or crane, the writings of St. Paul as also the other Scriptures, (from their proper meaning), to their own destruction. (2 Ep. ch. iii., 16). And he adds the caution "Ye therefore beloved, seeing ye know these things before, beware lest ye also, being led away by the error of the wicked, fall from your own steadfastness; but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

"A man" says Whately "sets out with a conjecture as to what the apostles are *likely* to have said, or *ought* to have said, in conformity with the theological system he has learnt; or what the Most High may have done or designed; or what is or is not the 'analogy of faith' that is of a piece with the Christian system,—namely that which *he* has been taught, by fallible *men*, to regard as the Christian system; and then he proceeds to examine Scripture as he would examine, with *leading questions*, a witness whom he had summoned in his cause.

As the fool thinketh
So the bell clinketh.

Perhaps he *prays through* all the Bible; not with a candid and teachable mind, seeking instruction, but (unconsciously) praying that he may *find himself in the right.* And he will seldom fail." As old Samuel Wensenfels more than a century ago remar ed:—

Hic liber est in quo querit sua dogmata quisque;
Invenit et pariter dogmata quisque sua

That is

In this book many students seek each one to find
The doctrine or precept that's most to his mind;
And each of them finds what he earnestly seeks;
For as the fool thinks even so the bell speaks.

"But he who studies the Scriptures, should remember that he is consulting the Spirit of Truth, and if he would hope for his aid through whose enlightening and supporting grace alone those Scriptures can be read with advantage, he must search honestly and earnestly for the truth." The Rev. Dr. Thomas Chalmers, half a century ago pithily remarked on this subject. "What is the reason that there is so much more unanimity among critics and grammarians about the sense of any ancient author, than about the sense of the New Testament? Because while the one is made purely a question of criticism the other has been complicated with the uncertain fancies of a daring and presumptious theology. Could we only dismiss these fancies, sit down like a school boy to his task, and look on the study of divinity as a mere work of Translation, then we might expect the same unanimity among Christians that we meet with among scholars and literati about the System of Epicurus, or the Philosopy of Aristotle. Let the principle of 'what thinkest thou?' be exploded and that of 'how readest thou?' be substituted in its place. Let us take our lesson as the Almighty places it before us, and instead of being the judge of his word be satisfied with the safer and hnmbler office of being the interpreter of his language." (Evid. and Auth. of the Christian Rev. pp. 241-244). The reader must in short cultivate an earnest, humble, prayerful, and teachable spirit, a willingness to be taught and corrected, if he would read to profit, the spirit indicated by the poet who wrote,—

Whene'er in error's paths we rove
The living God through sin forsake,
Our conscience by Thy word reprove
Convince and bring the wanderers back,
Deep wounded by Thy Spirit's sword
And then by Gilead's balm restored

W. B. KEER.

Valparaiso, Oct. 1st, 1877.—(*Record.*)

THE PROMOTERS OF WAR DON'T GO TO THE WAR.

LORD SALISBURY the other day made use of these words:—"Now there is nothing easier than to be brave with other people's blood, or generous with other people's money. If Her Majesty's Government had in the course of the war to sacrifice all their own fortunes, and then to go into the field to be shot, you would fairly say that it was a brave and generous action for them to undertake such a war. But as long as these two duties fall, one of them exclusively, and the other mainly, upon other people, I dispute entirely the application of these two adjectives—brave and generous—to the act of the Government which plunges the nation into war." I say these are noble words. Spoken by a prominent member of the Conservative administration, to which I am opposed, I am bound to say they are words worthy of a Christian statesman.

I watched rather curiously the conduct of this class of men during the Crimean war two or three and twenty years ago, and I found that of all the enthusiastic poets who wrote doggrel rhyme, chanting the glory of the war and the blessedness of dying in the cause of justice and liberty; of all the able editors who wrote violent articles denouncing the Government for hesitating to make the plunge, and holding up men like Cobden and Bright to reproach as bastard patriots because they opposed the war; of all the bellicose parsons—for alas, there were some of them—who so loudly beat the drum ecclesiastic in honour of the war; of all the vehement orators who, at public meetings, carried, amid tremendous cheers, resolutions, smelling of sulphur and brimstone, demanding a vigorous prosecution of war; of all these, not one, so far as I could ever find, volunteered, to go into the army and to take his share in the frightful sufferings into which he laboured so strenuously to plunge others. ("Hear, hear," and applause.) But were they wanted? Wanted! Why, their poor soldiers in the Crimea were perishing like rotten sheep, dying from sheer exhaustion in the trenches before Sebastopol because there was not a sufficient number to relieve them.

I remember Lord Grey at that time moving in the House of Lords for a return of the number of men voted by Parliament for the army, compared with the number obtained by the most vigorous recruitment. And what was the result? It was this, that at the very crisis of the war enthusiasm the deficiency amounted to between 40,000 and 50,000 men, voted by Parliament, but could not be obtained. ("Hear, hear," and loud applause.) But when our soldiers were thus perishing in their misery, when, as Dr. Russell, the correspondent of the *Times*, with terrible and graphic power said, when speaking of our hospitals, there were "miles of agony" stretched on the banks of the Bosphorus, where were the poets, and orators, and preachers, and writers of leading articles who had striven to bring about the war? Why, at home in their well-carpeted rooms lounging in their easy-chairs, dressed in their brocaded dressing-gowns and morocco slippers, drinking their sherry, cracking their walnuts, or smoking a mild cigar. (Mr. Henry Richards, M. P.)

When the truculent War Party in England talk about what "we" shall do, or what "we" ought to do, it might be interesting to inquire to whom this personal pronoun applies. Does it refer to the gallant speakers themselves? Are they ready to shoulder a musket and march to glory? Would these loquacious "we's" seek the bubble reputation at the cannon's mouth? Or by "we" do they mean simply the 130,000 poor men whom pluck, misery, want of bread, or despair have driven into the British Army? When the Conservative club man talks so grandly of a British Army "striking a blow at the Russians," is it on these unhappy "losels at a shilling a day" that the other men's blow shall fall? We fancy so. Probably it was consciousness of this fact that led Mr. Hardy, when addressing the hypothetical Conservative working men in Edinburgh the other day, to say very little about threatened British interests. The War Secretary seemed well aware that the audience, who might have to pay with their blood the butcher's bill, might fail to respond to his swashbuckling rhetoric with the emphasis which meets it in quarters where the speakers "can talk of battle, from the battle far." The fact is very apparent that the real brunt of asserting British honour falls on the poor men of England, for it is of them alone that our fighting army consists. It is they who have to be slaughtered and maimed that the theories of the dandies may be carried out. If we kept up one-half the armed force we do it would be too much, since it would be more than enough. However, there is nothing your ordinary orator dislikes more than figures. Give him free space and he will talk "patriotism" of the wordy order by the hour; but once ask him to give figures and he is at his wits' end. No wonder. The truth of the matter is that, notwithstanding all this talk of the "bloated armaments" of the Continental Powers—leaving out of account, of course, the loss to commerce and business generally by the withdrawal of so many men from labour—we spend more on our Army than the majority of the great military Powers of the Continent.—(*Echo.*)

SOUL PROSPERITY.

BY CHEYNE BRADY.

Thoughts on Phil. iv.

CAN anything exceed the tender love of Paul for the saints? His whole soul goes out to them in the terms, "My brethren, dearly beloved and longed for, my joy and crown."

Well he knew their oneness with Christ, and that the Lord delighted in them; that they were "the elect of God, holy and beloved;" that they were the precious souls for which the Lord Jesus laid down His life; that while they were nnworthy in their old Adam nature, yet they were so worthy in the estimation of the Lord, that He gave blood to purchase them. Their names are in the Book of Life; their salvation was already wrought out by Christ in every respect save as regards the final redemption of the body of humiliation.

And he addresses the saints as if they knew and recognized their standing in Christ, their union with the Lord Jesus, founding thereon exhortations, and encouraging them by promises.

His exhortations are to

1. Steadfastness.
2. Joy in God.
3. Yieldingness—submission.
4. Rest from care.
5. Prayer and thanksgiving.
6. Spiritual-mindedness.

The promises likewise are full.

1. The peace of God.
2. The God of peace.
3. The supply of all need.

Paul exhorts and testifies as if he considered these things practicable, and, by way of encouragement, confesses his own obedience and contentment to be so great, that he can offer himself as an example, and points to the true source of power—"I have strength for all things in Christ, who gives me power,"

Let us look on these heart-stirring things a little in detail.

STEADFASTNESS.

"Therefore, dearly beloved, so stand fast in the Lord." "Therefore," Why? Because we are now citizens of Heaven, seated together with Christ in heavenly places; because we have received a finished, full, and free salvation—oh, how full!—and now only wait for the adoption, the redemption of the body—only wait till our Saviour from Heaven, shall transform our bodies of humiliation into conformity with His body of glory, because "*He is able* to subdue all things unto Himself."

Our names are in the Book of life; we are in Christ, in the Lord, and He is able to subdue all things, even our selfishness and self will. "Stand fast, therefore, in the liberty wherewith Christ has made us free." "Thou, therefore, be strong in the grace that is in Christ Jesus. Hold fast the confidence and rejoicing of the hope firm unto the end."

"In the Lord." There is the secret of steadfastness; not in self, not in resolutions, not in past or present experience, not even in truth, but in Him. Steadfastly believe you are in Him, and can never be separated from Him—that you are complete in Him—that "as He is, so are we in this world." Oh, what humble confidence, what boldness this gives!

OIL OF GLADNESS.

The exhortation to "rejoice in the Lord," and that "alway," is repeated in the same verse, and also in chap. iii. 1, and again expressly commanded in 1 Thess. v. 16. "Rejoice evermore." Believers, our blessed Lord wills that His joy should remain in us, and that our joy should be full. God has given us His Holy Spirit, and one fruit of this Spirit is joy. One result of being filled with the Spirit is singing and making melody in our hearts to the Lord. Let us cultivate this heavenly grace, and see to it that joy in the Holy Ghost be a continuous power in the soul. "In Thy presence is fulness of joy." We cannot have the presence of God in the soul without the joy of the Lord. Even on earth none are allowed to be sad in the king's presence, and it would appear from Lev. x. 6, that mourning or bewailing the dead was unfitting to priests anointed with the holy oil.

YIELDINGNESS

comes next. What a contrast to the spirit of the natural man, which is self-asserting, unyielding, standing up for its rights, maintaining its reputation. Like Diotrephes, the old man loves to have the pre-eminence, but it should not be so among us. Let this command be obeyed; let the example of the Lord be followed. He washed the disciples' feet; He "made Himself of no reputation," and humbled Himself. Let the further manifestation of the fulness of the Spirit in Eph. v. 21 be shown in our "submitting ourselves one to another in the fear of God."

How very sweet and precious and strengthening is the reason given why we should be willing to be yielding of ourselves and our rights. "The Lord is at hand." The coming of the Lord draweth nigh. We know not the day nor the hour when the same Jesus who was taken up into heaven shall so come in like manner, and shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we, beloved believers, who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. If such be our faith and hope, we may well set little store on our reputation, our ways, our wills, our possessions; but just like the Israelites, as they neared the day of jubilee, or release, valued less and less the land, which should then be restored to the owner, so we shall value less and less all on this earth, as we look forward more and more to the coming of our blessed Lord.

ANXIOUS CARE.

Should such as we are be burdened with care? Do we not deny the love of our heavenly Father when we cannot trust Him fully, when we cannot cast all our care on Him who careth for us? He feeds the ravens, He clothes the lilies; He has promised that no good things will He withhold from them that love Him. "All things are yours, . . . and ye are Christ's, and Christ is God's." By faith, then, roll all your burdens on the Lord, and leave them with Him.

BREATH OF PRAYER.

"How often do you pray, my child?" interrogated a loving pastor to a factory-girl, who presented herself for fellowship.

"I pray seven times a day," she simply replied.

"How can you find time to pray so often? Are you not at work from six in the morning till six at night."

"I pray, sir, when I get up in the morning; I pray when I come home to breakfast, and before returning to work; then before and after dinner; and when I come home from work, I go and pray, and again before I lay down to rest. But," she added, very artlessly and truthfully, "I pray much oftener than that. When I am walking along the street, and over my work, or wherever I am, I think I am always praying; and it is such a comfort to me."

"With thanksgiving," praise, and prayer—prayer for needed blessings, thanks in advance for the answer. So Paul and Silas, when in the damp dungeon, with bleeding backs, and feet cramped in the stocks, prayed and sang praises unto God. Oh, what faith!

And so Jehoshaphat, when Israel was attacked, and had no might against the great company that attacked them, blended thanksgiving with prayer.

SPIRITUAL-MINDEDNESS.

"I hate vain thoughts," says the Psalmist. "Try me, and know my thoughts," is the prompting of the Spirit. The mind of the Spirit is life and peace. But the heart must have something to dwell upon; the mind must have thoughts to be occupied with The thoughts are not to be on things below; the mind is not to be on earthly things; the heart is not to be engrossed with sublunary ties. There is a curious grasshopper in my garden; it is grey, the colour of the ground; but lo! it opens its wings, and flies aloft; and as it soars, it discloses lovely, bright colours, yellow, red, white, and blue. So the Christian, if he adheres to the earth, is earthy; but if he sets his affections on things above, will reflect the brightness of Heaven. Indeed, we are very much like what we associate with. There is another curious insect in my garden, a large green one, snugly lying in a green bush, and so like the leaves, as not to be distinguished from them. It has also prongs like the stems of the bush; it is the leaf insect. So we believers, the more we are with Christ, the more we become like Him. Being with Him, we shall think naturally of whatsoever things are true, honest, just, pure, lovely, and of good report.

Now we pass on to some of the promises contained in this precious chapter.

THE PEACE OF GOD.

Paul says the peace of God, the peace which Jesus Christ gave, peace founded on the blood, solid, unchangeable, which, indeed, passes all understanding, shall keep, as in a garrison, your hearts and minds through Jesus Christ. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."

THE GOD OF PEACE.

But there is something more. Not only shall you enjoy this peace flowing as a river, but the God of peace Himself shall be with you. "My Father will love you, and will make His abode with you." "The very God of peace shall sanctify you wholly;" and "the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, shall make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ."

THE SUPPLY OF ALL NEED.

Yea, "God shall supply *all* your need, according to His riches in glory in Christ Jesus." "No good thing will He with hold from him that walketh uprightly." "All things shall work together for good to them that love God."—(*Word and Work.*)

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EVANGELIZATION OF SPAIN.

Most of your readers will have seen from time to time notices and appeals respecting the work of the Spanish and Portuguese Church Missions. The following interesting account of the opening of a late Roman Catholic church for preaching the Gospel in Seville will be read with thankfulness to God, as marking another period in the history of the evangelization of that unhappy country.

Through the large-hearted liberality of a Christian gentleman who saw the work in the early days of the Mission, the Convent Church of the Assumption, situated in the Plaza de Murillo, has been purchased and beautifully fitted up for Protestant worship. At present there are sittings for 375 persons, but there is room for many more.

The church was opened by a series of services, the first of which was held on the evening of November 5th; Senor Don F. Palomares and Senor Don Jose Aguilera conducting the service, the latter of whom preached from Matt. xxviii. 19, 20. The church was completely filled, many students and soldiers being amongst those present. The sermon was very evangelical and powerful, and was listened to with the greatest attention.

The services were conducted every evening up to Sunday, November 12th, Senores Palomares and Aguilera preaching alternately. The interest in the services increased every evening, till it culminated on Sunday evening by a great crowd. Every available space was occupied, and hundreds had to go away. Senor Don Jose Aguilera was again the preacher. He took his text from the fifty-sixth verse of the sixth chapter of St. John. His extraordinary eloquent, and powerful discourse produced a great, impression. Notwithstanding the immense number present, the greatest order prevailed.

After the sermon, fifty-three women and forty-seven men from two of the other churches in Seville partook of the Lord's supper. The service was of the most solemn character throughout.

Thus ended the opening services in the new church it being the fourth place of worship that has passed from Romish to Protestant use in Sevile!

May the pure Gospel of our Lord Jesus Christ be ever proclaimed there! May many be brought not only out of Romanism, but led to accept the truth as it is in Jesus—and being born again, as new creatures adorn the doctrines of God our Saviour; and may Christians be edified, and built up in their most holy faith. We trust all Christians will join in this prayer on behalf of beautiful but downtrodden and priest-ridden Spain.—(*Word and Work*) J. R.

TELEGRAPHIC NEWS.

London January 24th: In reply to questions asked on the subject Lord Beaconsfield in the Lords, and Sir Stafford Northcote in the Commons, said that the extra supplies were required because the Russians still continued their advance and were concealing the conditions upon which they were willing to conclude peace.

Vienna, 24th: The Imperial Austrian Ministry have tendered their resignation in consequence of the dispute respecting the customs revenue and a new commercial treaty with Germany.

Constantinople, 24th: The Porte has received from Russia the conditions required by the Czar before concluding peace They are very harsh, and include a heavy indemnity from the Porte, and the occupation of Turkish territory by the Russians until the money is paid.

London, 25th: Lord Carnarvon (Secretary of State Colonial Department) has tendered his resignation, which has been accepted. Lord Derby (Minister for Foreign Affairs) has also tendered his resignation.

Constantinople, 25th: Reuter's special correspondent here states that the Porte has accepted the peace conditions proposed by Russia and that peace is virtually concluded. It is belived that the conditions greatly exceed the conference programme, and includes cessions of territory besides the payment of an indemnity.—The Ottoman Porte has pledged its word to Russia that the conditions of peace shall be concealed until the treaty of peace between Turkey and Russia has actually been concluded.

London, 26th: In the House of Commons Sir Stafford Northcote (Chancellor of the Exchequer), in reply to a question respecting the rumoured movement of the British fleet to Gallipoli, said that on Wednesday the Mediterranean Squadron received orders to enter the Dardanelles solely for the purpose of keeping open the water way and protecting British interests, but that last night, when it was known that Russia had communicated her conditions of peace to the Porte, the commander of the British Mediterranean Squadron was ordered to stop at the entry of the Dardanelles.—Lord Beaconfield (First Lord of the Treasury), in reply to a question, said that the British Government, before ordering the Mediterranean Squadron to enter the Dardanelles, had informed the Powers that it had no intenion of breaking its neutrality.—Lord Carnarvon in the House of Lords announced having thrice tendered his resignation as Secretary of State for the Colonies, first on the occasion of Lord Beaconsfield censuring his speech of the 2nd January, and again in consequence of his dissenting from the views of the other members of the Cabinet in the matter of the special vote of money for naval and military preparations, and then as to the advisability of ordering the British fleet to the Dardanelles.—It is currently reported that the Duke of Buckingham will succeed Lord Carnarvon in the Cabinet.—Lord Derby will retain office provisionally. The withdrawal of his resignation is understood to depend upon whether the Government will press the vote for the extra six millions sterling required on account of naval and military preparations on Monday next (28th).—Major General Thesiger has been appointed Commander-in-Chief of the forces at the Cape.

Constantinople, 26th: The conditions of peace demanded by Russia have been confidentially communicated to the Turkish Parliament, but otherwise they have not been revealed.—The Russian head-quarters with Server and Namyk Pachas, the Turkish Commissioners, have left Kezanlick and continue their advance.

Athens, 26th: Demonstrations in favour of war with Turkey continue to be made here It is asserted that the Greek Ministry intend hostilities should the Chamber of Deputies consent to the step.—The British Mediterranean Squadron has entered the Dardanelles, but will withdraw directly to Besika Bay, where it remains till further orders

Portsmouth, 26th: The Indian transport Jumna arrived here to-day from Bombay.

Berlin, 27th: The *North German Gazette* of Berlin states that the alliance between the Czar and the Emperors of Germany and Austria remains unshaken.

Rome, 27th: The condition of His Holiness the Pope has again changed for the worse.

London, 28th: The French Mediterranean Squadron and the Italian Squadron have been despatched to the Levant to protect the interests of their respective countries.—Advices have been received which state that an engagement has been fought between the Turks and Russians midway between Demotika (situated about 20 miles south of Adrianople and Constantinople.)—It is announced that Lord Derby will retain office in conseqnence of the recall of the British Mediterranean Squadron from the Dardanelles and of the representations of his collegnes.—In the House of Commons this evening Sir Stafford Northcote, in bringing forward his motion for a supplementary vote of six millions to the Army and Navy estimates, laid before the House the conditions of peace required by Russia, which, though unofficial, were, he said, authentic. They are that the whole of the Bulgarian nation shall form an autonomous tributary Principality under a Christian ruler, who, it is rumoured will be appointed by Russia, and that the Principalities of Roumania, Montenegro and Servia obtain their independence, together with an enlargement of their frontiers. As regards Bosnia and Herzegovina they are to have Administrative Autonomy, whilst numerous reforms are set down for the other Christian Provinces.—It is not yet arranged whether the indemnity Russia will require is to be a pecuniary one, or whether it will be exacted by a cession of territory or otherwise.—An ulterior agreement is to be arrived at for the protection of Russian interests in the Straits of Dardanelles.—Sir Stafford Northcote said that these conditions of peace would destroy the keystone of the southeast of Europe, and, moreover, would affect European and British interests. A separte Treaty between Russia and Turkey was, he said, inadmissible, and a European Conference was required. Austria agrees with England, but possibly Russia would be paramount at such a Conference. Sir Stafford then said that the extra six millions were required as a vote of confidence and as a means of giving England suitable prestige at the abovenamed European Conference. The order for the entry of the British fleet into the Dardanelles had been rescinded because Russia and Turkey had both agreed that the question of the passage of the Straits should be referred to the Conference.—The House approved of the adjournment of the Debate until Thursday.—Latest advices state that the Russians are advancing towards Constantinople.

29th: Latest advices state that the Russian troops have arrived before Tchorlu, situated about 50 miles from Constantinople and on the line of Railway. The town has been evacuated by the population.—The head-quarters of the Russian Army in European Turkey have been transferred to Adrianople.—The Russians are marching against Gumurdiina near the shores of the Gulf Lagos.

30th: The Garter left vacant by the death of the Marquis of Ailesbury has been offered to Lord Beaconsfield. His Lordship has, however, declined to accept it.—In the Commons last night the Leaders of the Liberal party announced their intention of bringing forward an amendment to Sir Stafford Northcote's motion refusing to grant the extra supplies asked for.—Latest advices from the seat of war in Armenia state that there is a great mortality in Erzeroum in consequence of the prevalence of typhus fever.—A coolness has arisen between Austria and Russia.—In the House of Commons last night, Sir Stafford Northcote (Chancellor of the Exchequer), in reply to a question, said that he doubted the existence of a strict alliance between the three Emperors.

31st: A despatch has been received from Mr Layard (British Ambassador at the Porte), dated 29th inst., in which he states that on the 23rd instant the Porte sent instructions to the Turkish Commissioners at the Russian head-quarters to accept the conditions of peace demanded by Russia; but that no reply to the communication has yet been received, notwithstanding repeated enquiries on the subject, and the line of telegraph to Kezanlik being open.—The Russians have occupied Osman Bazaar and Rasgrad in Bulgaria, and also Kirk-Kilisseh in Roumelia near Adrianople. The Turks are retreating to the fortresses.

PASSENGERS SAILED.

Per P. and O. Str. *Teheran*, 28th:

For Southampton.—Mr and Mrs H Oliphant and two infants, Mr and Mrs A C Oliphant, and two infants, Admiral Prevost, Col L F Farquharson, Mr Gerrard Gaye, Mr W Grice, Capt S Davis, Mr Curtis, Major A Wingfield, Sub-Lieut Jas G Ede, Mr W C Goodman Mrs Compton, Capt J B Slater, Lieut G C Dobbs, and Mr W Gee.

For Venice.—Mr Alfred Howell, Mr Forster, Mr Shadwell, Lieut-Col W G Grove, Mr Wright, and Mrs Wright.

For Brindisi.—Mr Alex Nicol, Mr W R S Jones, Major L S Warren, Mr J D Maxwell, Mr Charriol, and Major C J Smith.

For Suez.—Mr and Mrs Hurst, Mr Blemfield, Capt and Mrs Hooper and two children, Mr J Graham, Mr Spiro, Miss Wardell, Mr Larcom, and Mr W Rosenburgy.

Per Str. *Arabia*, Feb. 1st:

For Genoa.—Rev R and Mrs Brown and one infant, Rev T P Hughes and boy, Mrs Jacob, one child, and two infants, Major S Narien, Rev E Bullard, Mr W C and Mrs Russell, Mr W A East, Mr Hautelmann, Dr and Mrs Johnson, and Mr Manockjee Sorabjee.

PASSENGERS ARRIVED.

Per Str. *Bellona*, 29th, from Liverpool:

Mrs Bentley, and Mr and Mrs Legg and three children

Per P. and O. Str. *Khiva*, 30th:

From Southampton.—Mr T Moss, Mr and Mrs T H Stewart, Major G Kettlewell, Mr A J Young, Miss E Bond, Mr and Mrs C Hall and two children, Mr J Leask, Mrs Warner, Col and Mrs C L B Smith, Mr and Mrs H A Yorke, Col A Jenkins, Mr W Baldwin, Mr B Sameen, Mr D Eaton, and Mr J Mohun Sing.

From Venice.—Mr and Mrs Butler and Infant, Mr and Mrs J Simson, Major and Mrs Butler, Mr C F G Macdonald, and Mr W H Lumb.

From Brindisi.—Major Wavell, Mr C Gonne, Mr C B Lynch, Mr G W Martin, Mr H G Morrison, Mr J H Bovey, and Mr J Thomson.

From Suez.—Mr G M Stewart, and Mrs Haire and three children.

From Aden.—Capt W H Pierson.

Domestic Occurrences.

MARRIAGES.

CARREL—JORDAN—Jan 21st, at the City Church, Ahmedabad, by the Rev. G. B. Streeten, M.A., E. M. Carrel, Cotton Department, to Emily, daughter of the late Thomas Sharpe Jordan, Esq.

MAJOR—HARRISON—Jan. 22nd, at Christ Church, Ahmedabad, by the Rev. G. B. Streeten, M.A., W T. Major, to Cecilia Clara Harrison, youngest daughter of Mr. R. H Harrison

CHENEY—GREEN—Jan 24th, at the Methodist Episcopal Church, Bareilly, by the Rev. E. W Parker, assisted by the Rev. Dr Scott, Rev. N. G. Cheney, of Naini Tal, to Miss L. H. Green, M.D., of the American Mission, Bareilly.

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